





of disordering the vaccine vesicle. However, fortunately for the safety of the vaccine practice, all these affections of the skin may be removed with very little trouble. Sore eye-lids are also impediments to constitutional vaccination."

After a little further discussion, and pointing out his former publications, he emphatically concludes,—"In short, every disease of the skin, which may be called serious, or one that sends out a fluid capable of conversion into a scab, has the power of exerting this modifying or counteracting influence. If I were asked what were the other actual impediments to perfect vaccination; as a general answer, I should say, I scarcely know any other, except spurious matter or impediments too obvious to require my naming them here—such as deranging the vaccine vesicle in its progress, by incautiously robbing it of its contents, or producing a new action by external violence."

These observations may guard both parents and practitioners against the insidious influence of a diseased skin when they vaccinate, and they also point out the probable reason of some failures which have been lately heard of and much exaggerated. The National Vaccine Establishment, in its annual report, lately published, states, that in those countries where the legislature has interfered to prohibit inoculation for small-pox, and to enforce vaccination, the small-pox has become almost unknown, and the full benefit of this valuable discovery is enjoyed; but similar results cannot be looked for in the United Kingdom, until the whole community shall concur voluntarily in its salutary practice.

A Steam Engine, of the immense power of one hundred and forty horses, has lately been erected on the duke of Portland's estate at Kirkby, in the county of Nottingham, for the purpose of draining an extensive tract of coal. The cylinder of this stupendous machine is seventy inches in diameter, and the beam, which is twelve tons in weight, raises fifteen tons of water at every stroke, and when required, delivers at the surface, from the depth of the mine, (which is 170 yards,) between seven hundred and eight hundred gallons per minute.

## MISSIONARY.

### FOREIGN.

FROM THE BOSTON RECORDER.  
Latest intelligence from the Sandwich Islands.

At the Monthly Concert, in Park-street church, on Monday evening last, it was stated, that a letter had recently been received from Mr. Bingham, addressed to Dr. Worcester, dated Wahoo, July 6. King Tamore continued very friendly to the mission. He is very desirous that some of the missionaries should visit the Society Islands, and open a correspondence with King Pomare; he offers to fit out a brig for that purpose; and the missionaries think that important benefits would result from such a visit, by obtaining a personal knowledge of the English missionaries, their schools, translations, &c. The voyage will occupy about twenty days to go, and fifteen to return. It is contemplated that Mr. Bingham and Mr. Ruggles, with their wives, should embark for that purpose. Mr. R. had been sick, and it was thought the voyage would essentially improve his health. Mr. Chamberlain also had been unwell, but was convalescent. The progress of the schools, at the end of the fourth quarter, was very encouraging, and gave much pleasure to King Reho-reho. Upwards of 800 dolls. had been subscribed towards the Orphan School, and between 4 and 500 dollars for building a church, by residents on the island.

Mr. Bingham writes to the Treasurer, that two Russian ships of discovery had visited the islands. They left St. Petersburg in 1819. The officers had been invited to dine with King Reho-reho on board the Cleopatra's Bargé; on which occasion, the king requested a missionary to be seated at each table, and the true God was acknowledged, and his blessing implored. The king and the missionaries afterwards dined on board the commodore's ship. The missionaries were much pleased with the gentlemanly and Christian deportment of the officers. The Russian officers, with their priest, who is about 80 years of age, afterwards visited the mansion-house. They made many inquiries; expressed much gratification; and said, that all nations must approve the plan of the mission. Mrs. Bingham being unwell, the Russian physician administered for her relief; which proved a very timely and providential event.

### MORAVIAN MISSIONS.

The Missionary Register for September, contains the latest intelligence from the Moravian mis-

sions in Greenland. Rev. Mr. Gorche, stationed at Litchensfeld, writes, that "great grace has prevailed in his congregation through the preceding year." The presence of the Lord has been felt in their assemblies, and many seasons of precious communion with him, and with one another, have been enjoyed.

From Lichtenau, Mr. Klein-schmidt writes, that the love and power of the Saviour have been made manifest, in the increase of the numbers and grace of the congregation. More adults have been baptized, than for many years past; seventeen adults, and twenty-three children, have been admitted to this audience; and ten have been admitted to the Lord's supper. In this church there are about 150 communicants, who "approach the table of the Lord in a spirit of true humility, hungry and thirsty after the blood-bought righteousness" of Christ. Jacob Beck, still active and warm in the missionary service at this station, has laboured 50 years in Greenland, and his father was employed in the same mission 43 years. Yet, in this obscure and comfortless region, these holy men are living and labouring in a spirit of cheerful contentment; enjoying no more of this world than their daily bread; often, in straits, even in regard to that; but rejoicing in the consciousness of entire devotion to Him, who came to seek and save that which was lost.

### THE JEWS.

FROM THE LONDON JEWISH EXPOSITOR.  
Interesting Communication of the Rev. Dr. Pinkerton respecting the Jews in Poland.

The intelligence communicated by Dr. Pinkerton to the committee during his late visit to England, was of a very interesting kind.

He pointed out on the map, a district comprehending Russian and Austrian Poland, and a part of Turkey, in which he said THREE MILLIONS of Jews were to be found.

Among these, he declared, there is an unusual spirit of inquiry upon the subject of Christianity, and a readiness to receive the New Testament, which surpasses expectation. As he himself travelled through their towns, they would often exclaim, "There comes the Bible man, and he will give us Hebrew New Testaments."

In confirmation of this statement, he read an extract from a letter lately received by the Bible Society, from the Rev. Drs. Henderson and Patterson, who were at the time of writing in the heart of this district.

They wrote, that at "one place, where there were 16,000 Jews resident, they found a Bible Society in active operation; and who, said they, do you suppose were the most zealous supporters of it?"

THE JEWS.  
They further declared, that among an interesting colony of Karaite Jews there, they found the Hebrew Testament in general circulation, and that they spoke of it with the greatest respect. And they added, that wherever they came, in those parts, their lodgings were actually besieged by Jews, who came asking for the Hebrew New Testament.

Under these encouraging circumstances, Dr. Pinkerton most affectionately and solemnly pressed upon the committee the necessity of strenuously cultivating, under the Divine blessing, this promising field. Circulate, said he, the New Testaments as widely as possible; and, above all, send out as many well qualified Gentile Missionaries as you can. Sow your seed plentifully, and send forth your labourers with earnest prayer for a blessing. Leave the result to God.

### DOMESTIC.

#### CHEROKEE MISSION.

The report of the Prudential Committee of the American Board of Commissioners for Foreign Missions, states, that this mission has been strengthened in the course of the year by the arrival of the Rev. Wm. Potter, and Dr. Eljzur Butler.

#### Station of Brainerd.

The various operations at Brainerd have been carried forward, as the health of the missionaries, and the resources at their disposal, gave the ability. The school has continued with as little variation, in regard to numbers, as could reasonably be expected. In the beginning of last month, there were eighty-seven Cherokee children—fifty seven boys and thirty girls, actually in the school; beside the children belonging to the mission families. There were also fifteen Cherokee children belonging to the school, who were absent for various causes. The pupils had regularly proceeded in their studies, passed the stated examinations with credit, and were advancing to maturity with all those incitements to industry and virtue which belong to a christian and civilized country. More assistants,

to carry on the business of education in its various branches, to the best advantage, were urgently needed; particularly a young person of each sex, possessing vigorous health, good judgment, and a love for the work, to be employed in the superintendence of the children when out of school. This want, it is hoped, the committee may hereafter be able to supply. These children, collected from the wilderness and placed under the direction of christian benevolence, are indeed a precious deposit. Every thing should be done for their improvement, which can possibly be effected. Soon they will be mingling with their countrymen, and imparting their acquired character to others—and they to others still, in a wider and still wider range. No time is lost. The principal difficulty lies in selecting the best agents, which our christian community is able to supply for this labour of love. But if the Board, and its friends in every part of the country, look to Him who has the resources of the universe at his disposal, there is reason to believe that He will provide such instruments as will be acknowledged and honoured by himself, in the communication of his mercy.

Among the events which particularly concern the school, it is to be noticed with gratitude, that several of the boys were uncommonly serious at the date of the last intelligence; and that there was a general disposition to listen to religious instruction. A considerable number of boys and girls had been selected to be supported as beneficiaries, and had received names as prescribed by their patrons.

In accomplishing the original design of the committee, as well as with a view to relieve the brethren at the present exigency, two assistant missionaries, one from Vermont and the other from Ohio, have been directed to join the mission at Brainerd, and are now probably on their way thither. They have small families, and are strongly recommended as qualified to discharge the various duties which will there devolve upon them. Should they arrive in safety, it is probable that one will assist Mr. Hall at Taloney.

During the year past, there has been much sickness among the members of the mission families. Few have escaped; the greater part have suffered severely. Yet it should be mentioned with gratitude, that no adult connected with the mission, has been removed by death; and that the children of our school have been remarkably healthy. The very arduous labours of all, but particularly of the females, have doubtless produced much of the sickness which they have endured. The committee sincerely regret that so heavy a burthen has fallen upon those public spirited and devoted females, who have dedicated themselves to the service of the saints. They have well nigh sunk under the various and distressing weight of care, which has continually rested upon them. As hired assistance could not be obtained without difficulty, and when obtained was often worse than none, they determined to manage the domestic affairs, with the aid of the female pupils, between the hours of school.

Some estimate of the labour performed may be made, when it is stated—that one of the female assistants, who was far from enjoying good health, had as her charge, to iron for an hundred persons and to mend the clothes of more than fifty boys; and that another, who had a weakly child to nurse, superintended the washing, beside teaching the school for the girls.

A worthy matron, who gratuitously spent three months in the labours of the mission family, writes as follows concerning them—"When we take into consideration the attention which the sick required, the reception of company, cleaning of houses, making of candles and soap, &c. I am astonished that so much could have been performed. It would be much for the cause, if some pious woman, a good manager and in good health, could be sent to superintend the kitchen, and the mission table. O, may no thoughtless, useless, unexperienced female, ever add to the burthen of the dear sisters at Brainerd!"

## RELIGIOUS.

### NEW-YORK BETHEL UNION.

We have been favoured with the First Report of this interesting association, which was formed in New York, in June last. From this Report we make the following extracts, presuming that our readers will be gratified with a history of proceedings which promise much and lasting benefit to a class of men, long overlooked, even by those who had sent forth their Christian sympathies to every corner of the earth.

Upwards of eighteen centuries have elapsed since on the mountains of Judea was first heard the angelic overture, "Fear not, for

I bring you good tidings of great joy, which shall be to all people," followed by the grand chorus, "Glory to God in the highest, and on earth peace, good will towards men."

Ever since the first announcement of the gospel of peace, has its mighty influence been exerted to meliorate the condition of human life—to bring many sons and daughters home to glory—and to prepare the way for the reign of universal righteousness.

Wherever the Sun of Righteousness has shone, His enlightening and enlivening influence has been felt; and, although his beams have at times been intercepted by clouds of ignorance and superstition, he has continued to shed increasing brightness in his glorious ascent towards the full splendor of meridian day.

It cannot be too often repeated, that the present age has been favoured with greater light and higher privileges than any which has preceded it; and it ought to be recorded with gratitude to the great Head of the Church, it has also witnessed an increased affection and fellowship among his members.

The christian community have begun to feel their high responsibility, and to be actively, extensively, and unitedly engaged in their Master's service. It is no longer the cause of sect or party which animates the counsels, the exertions and the prayers of Christians: in this great work they are "all one in Christ Jesus." "Thy kingdom come," is the prayer of all; and all who feel the spirit and imitate the example of their Master, are desirous openly and actively to engage in his cause—to put on his armour, and to fight his battles. In this warfare there can be no neutrals; they who are not for him are against him.

Every day opens a new door to active usefulness and duty, and it becomes us to acknowledge, with thankfulness and gratitude, that a new spirit is given to the humble efforts of pious men. The darkness of ages is rolling away, and scenes the most bright and splendid are introduced to our astonished view; scenes which unfold the triumphs of the cross and the victories of the Redeemer.

In this age of mercy to benevolent institutions, it becomes Christians often and earnestly to inquire what new projects can be devised, what new plans adopted, to fill up some remaining deficiency. In answer to such an inquiry may no doubt be traced the recent efforts for the moral improvement of seamen, both in Europe and America.

The first institution having for its object the spiritual welfare of seamen, was a Bible Society for the British navy and army, which arose under the patronage of the late benevolent John Thornton, in 1780. It declined after his death, but was revived again in 1804, under the name of the Naval and Military Bible Society. In 1806 it took a more systematic organization, and received for its President the Archbishop of Canterbury. Its labours have been greatly blessed, and as one of its fruits may be mentioned the conversion of many naval officers, some of whom are now successful ministers of the gospel.

Within three or four years past, seamen in England have been an object of much religious solicitude and attention. On the 30th December, 1817, a meeting was held in London for the purpose of devising means for their religious improvement, which led the way to the formation, on the 29th of January, 1818, of the Merchant Seamen's Bible Society.

These measures have been followed with the formation of Seamen's Friend and Bethel Union Societies, in all the principal ports in Great Britain.

In December, 1816, the first movements began in New York, when a committee was appointed to receive donations for building a Mariners' Church. In March, 1817, the Marine Bible Society was formed; and in May, 1818, the port of New-York Society for promoting the Gospel among Seamen was instituted, for the double object of erecting a church and supporting a preacher.

While these things were going on, seamen were still without the preaching of the Gospel. A new society immediately rose up, under the name of the New-York Marine Missionary Society, whose particular object was to furnish preaching to seamen until the church should be completed; since which time they have been regularly provided with the means of grace.

Laudable efforts of the same general character have been made in many of the cities of the United States.

This general view of the means in operation in behalf of seamen, has been given, to introduce to the christian public a brief history of the rise and progress of the "NEW-YORK BETHEL UNION."

The intelligence of the increased exertions made in behalf of seamen on the other side of the Atlantic, had reached the ears and affected the hearts of Christians here.

Something, it is true, had been done for them, in furnishing them with Bibles, and in the erection of a house of worship, designed exclusively for their accommodation; but a class of people so long excluded from the sanctuary, seemed to require that the messages of mercy should be brought to their very cabin doors.

Christ himself frequently preached and prayed on board of vessels—and his first disciples were humble fishermen. On the shores of Tiberias he often wandered, to gather the straying seamen to his arms; the waves of Gennesaret often heard his voice; and from among the watermen of the lake, he selected the chief ministers of his kingdom, to whom we are so deeply indebted for the extension of the christian church, and for the completion of the canon of Scripture.

Impressed with a solemn sense of our obligations to that valuable class of our fellow men, a number of merchants and other gentlemen, whose attention had been called up to the subject, met on the 4th of June last, and the New-York Bethel Union was established to co-operate with the Port of New-York Society.

Discarding all sectarian jealousies, and meeting on the broad basis of christian philanthropy, Associate Reformed, Baptist, Reformed Dutch, Episcopalian, Methodist and Presbyterian brethren, who compose the Bethel Union, have combined their influence, and advanced with one heart and one hand to the work.

The object of the Society (as expressed in their circular, which is already before the public) is to extend to seamen the instructions of the Gospel, to persuade them to become reconciled to God, and generally to promote their temporal and spiritual welfare.

The means used are, first, the encouragement of secret and social prayer by a ship's company while at sea. 2dly. The establishment of prayer meetings on board vessels in port. 3dly. The distribution of Bibles, Reports of Societies, Tracts and other religious publications. 4thly. The encouragement of public worship on the Sabbath, and persuading seamen to attend. 5thly. A correspondence with the different ports in the U. S. and foreign nations, to promote similar institutions. 6thly. The circulation of the *Christian Herald and Seaman's Magazine*, published under the patronage of the Port Society, as a medium of religious intelligence relating particularly to the welfare of seamen.

System in arranging and conducting the meetings was found to be of great importance: the members of the Union were therefore divided or classed into five committees, one for each evening in the week, except the Sabbath and Wednesday evenings, when service is attended in the Mariners' Church.

A standing committee was also appointed to provide vessels on board of which to hold the meetings. If a vessel was procured for Monday evening, notice thereof was given to the chairman of the Monday evening committee, whose duty then was to cause the Bethel Flag to be hoisted at mast-head during the day, the signal lantern at night, and to notify his co-members, who were at liberty to invite other friends to assist in conducting the exercises of the evening.

When a vessel was procured for any other evening, like notice was given to the chairman of the committee, whose duty it was to officiate for that particular day.

The meetings have been held on deck, and were from an hour to an hour and a quarter long.—Short prayers and short addresses, interspersed with the reading of a small portion of Scripture, and singing of a few verses, have been found best calculated to do good. Masters, mates and seamen have almost invariably taken a part in the exercises.

Having given this brief view of the specific objects of the society, and the manner of conducting the meetings, the Board will proceed to give a concise statement of the meetings themselves.

On Friday, the 22d June, 1821, for the first time in America, the Bethel Flag (a present from the London Bethel Union to the Port of New-York Society) was hoisted at the mast-head of the ship Cadmus, Capt. Whitlock, lying at the Pine-street Wharf.

In the morning of the day, the committee were apprehensive that they would have no hearers. The experiment here was novel—the issue was by many considered doubtful. They were told by several, who are "wise in worldly matters," that a guard of constables would be necessary to preserve

order. At first it was thought advisable to hold the meetings in the cabin to prevent the possibility of disturbances. On arriving the vessel, the deck was cleared, an awning stretched over all necessary preparations for the meeting there. At 8 o'clock the President opened the meeting by stating the object and plan of the society, and inviting the operation of captains and crews in promoting the benevolent designs of the society.

The Mariners' (107) Psalm sung with great animation, feeling, and seamen were immediately seen pressing in from quarters. After prayer by the sea captain, Dr. Spring addressed the seamen—other appropriate exercises followed. The vessel's wharf was crowded—order and solemnity prevailed throughout every ear was open, every eye fixed. Tracts were distributed among the seamen, who received them with gratitude. Every circumstance was calculated to inspire the Board with courage and confidence to go forward.

These meetings have been three and four of a week from to ship, whenever the weather permitted, until the evenings became so cold, as to render it advisable to discontinue them until spring. In the mean time the committee have commenced holding meetings at *Sailor boarding-houses*—some instances they have kindly and affectionately received, inasmuch that the Board has encouraged to adopt measures have them regularly kept up during the winter season.

[The Board proceed to state a number of interesting facts relative to meetings, which we are unable to insert. They were generally well attended, and brought out many new traits of the character of seamen.]

The Lutheran Church, Church House Square, Savannah, has opened as a permanent place of worship for seamen, and a mission of the gospel engaged to officiate therein regularly.

### REVIVAL IN SAVANNAH.

Extract of a letter from a clergyman of the Methodist church in Savannah, the editor of the Southern Intelligencer, dated January 21, 1822.

"As relates to the revival in city, I can with pleasure remark that it has been such an one, perhaps was never before witnessed in this unfortunate metropolis. Since the 2d of March last, we have added 183 members to church, many of whom are pious young men and women, to whom we have much reason to expect a permanent support to cause of Christ in this place."

### DEAF AND DUMB.

In pursuance of notice given several churches in the city, a congregation assembled at Methodist Episcopal Church, Fifth street, on Monday evening last, for the purpose of organizing the *Western Asylum for the Education of the Deaf and dumb*, when, after an appropriate course from Isaiah 29. 18. "In that day shall the deaf hear words of the book, and the eyes of the blind shall see out of obscurity and out of darkness," by the Rev. M. Ruter, and an excellent prayer by the Rev. J. L. Wilson, a considerable number of the present signed the constitution and proceeded to elect officers for the ensuing year. The following are the names of the gentlemen elected.

President—Joshua L. Wilson  
1st. Vice President—Isaac Burnett.  
2d do. do. William Stearns.  
Treasurer—Thomas Tucker.  
Corresponding Secretary—M. Ruter.  
Recording Secretary—John Keys.

Managers—Samuel W. Davis, William Woodbridge, V. C. Marshall, Thomas Osborn, David Root, Wm. Schillinger, Daniel Drake, John Collins, O. M. Spencer, Samuel Johnson, Saml. W. Jacob, Burnet, Wm. H. Harison, Joshua P. Slack, Peyton Symmes.

Cincinnati, Jan. 15, 1822.

### ST. LUKE'S HOSPITAL.

From the foundation of St. Luke's Hospital, London, in 1751, to the year 1809, says the Providence Gazette, near 4000 insane persons were cured, and consequently restored to themselves and society by means of that Institution. What mind can conceive the sum of misery thus relieved! What an incitement to perseverance is hereby offered to those philanthropists of our own country, who have founded the foundations for similar institutions. There cannot be presented to view a more melancholy spectacle than that of a human being, bereft of reason, disfranchised of the characteristic of superiority to the terrestrial creation.

## SUMMARY.

English date have been received. They present a firm of moral preparation for Turkey. Various circulation on subjects; but time rect information.

### INQUIRY.

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## POETRY.

### THE FAITH THAT SAVES NOT.

The Lord receives his highest praise  
From humble minds and hearts sincere;  
While all the loud professor says  
Offends the righteous Judge's ear.

To walk as children of the day,  
To mark the precept's holy light,  
To wage the warfare, watch and pray,  
Show who are pleasing in his sight.

Not words alone it cost the Lord,  
To purchase pardon for his own;  
Not will a soul, by grace restor'd,  
Return the Saviour words alone.

With golden bells, the priestly vest,  
And rich pomegranates border'd round,  
The call of holiness express'd,  
And need for fruit as well as sound.

Easy, indeed, it were to reach  
A mansion in the courts above,  
If swelling words and fluent speech  
Might serve instead of faith and love.

But none shall gain the blissful place,  
Or God's unclouded glory see,  
Who talks of free and sovereign grace,  
Unless that grace has made him free.

[COWPER.]

## ORIGINAL.

First published in the Rhode Island American.

The celebrated Elery in a Church Yard,  
By Gray, is well known, and justly ad-  
mired by every one who has the least  
pretensions to taste. But with all its  
polish and deep poetic beauty and feel-  
ing, it always appeared to me to be  
defective, and I have met with a re-  
mark in Cecil's Remains, to the same  
effect. Amid a scene so well calculat-  
ed to awaken in a pious mind reflec-  
tions on the sublime truths and inspir-  
ing hopes of Christianity, Gray, with the  
exception of two or three some-  
what equivocal expressions, says scarce-  
ly a word which might not have been  
said by one who believed that "death  
was an eternal sleep," and who was  
disposed to regard the humble tenants  
of those tombs as indeed "each in his  
narrow cell for ever laid." With these  
views, I have regretted, that senti-  
ments similar to the following had not  
sprung up in the heart, and received  
the exquisite touches of the classic pen  
of Gray. I do not offer them to em-  
phatically the deficiency. This would be  
as presumptuous and hopeless an attempt,  
as that of the English artists to repair  
the mutilations which time or acci-  
dent had occasioned among the inimi-  
table relics of Grecian genius. They  
might, with great propriety, have fol-  
lowed the stanza, beginning "Far  
from the madding crowd's ignoble  
strife."

No airy dreams their simple fancies fill'd,  
No thirst for wealth, nor panting after  
fame,  
But truth divine sublimer hopes inspir'd,  
And lured them onward to a nobler  
aim.

From every cottage with the day arose  
The hallowed voice of spirit-breathing  
prayer;  
And artless anthems, at its peaceful close,  
Like holy incense, charmed the even-  
ing air.

Though they, each tome of human lore  
unknown,  
The brilliant path of science never trod,  
That sacred volume claimed their hearts  
alone,  
Which points the way to glory and to  
God.

Here they from truth's eternal fountain  
drew,  
The pure and gladdening waters day  
by day;  
Learned, since our days are evil, fleet  
and few,  
To walk in wisdom's bright and peace-  
ful way.

In yon lone pile o'er which hath sternly  
passed  
The heavy hand of all-destroying time,  
Through whose low mouldering aisles  
now sighs the blast,  
And round whose altars grass and ivy  
climb:

They gladly thronged, their grateful  
hymns to raise,  
Oft as the calm and holy Sabbath shone;  
The mingled tribute of their prayers and  
praise,  
In sweet communion rose before the  
throne.

Here from those honoured lips which sac-  
red fire  
From Heaven's high clancery hath  
touched, their hear  
Truths which their zeal inflame, their  
hopes inspire,  
Give wings to faith, and check afflic-  
tion's tear.

When life flowed by, and, like an angel,  
Death  
Came to release them to the world on  
high,  
Praise trembled still on each expiring  
breath,  
And holy triumph beamed from every  
eye.

Then gentle hands their "dust to dust"  
consign,  
With quiet tears the simple rites are  
said,  
And here they sleep, till at the trump  
divine,  
The earth and ocean render up their  
dead.

## SELF-KNOWLEDGE.

Men go far to observe the summits of  
mountains, and the courses of rivers, and  
immensity of the ocean, but they neg-  
lect themselves.

St. Augustin's Confessions.

In all your dealings be strictly honest,  
and never, for the sake of gain, do an  
unworthy action.

## MISCELLANY.

### THE LOVE OF MONEY.

The celebrated Dr. Chalmers has lately  
published a volume entitled, "The  
Application of Christianity to the  
commercial and ordinary affairs of  
Life; in a series of discourses." The  
following is an extract from the last  
Discourse, on "The Love of Money."

In virtue of the powers of mind  
which belong to man, he can carry  
his thoughts beyond the present  
desires and the present gratifica-  
tion. He can calculate on the vi-  
sitations of future desire, and on  
the means of its gratification. He  
cannot only follow out the impulse  
of hunger that is now upon him;  
he can look onwards to the suc-  
cessive and recurring impulses of  
hunger which await him, and he  
can devise expedients for relieving  
it. Out of that great stream of  
supply, which comes direct from  
heaven to earth, for the sustenance  
of all its living generations, he can  
draw off and appropriate a sepa-  
rate rill for conveyance, and direct  
it into a reservoir for himself. He  
can enlarge the capacity, or he can  
strengthen the embankments of  
this reservoir: by doing the one,  
he augments his proportion of this  
common tide of wealth which cir-  
culates through the world; and by  
doing the other, he augments his  
security for holding it in perpetual  
possession. The animal who  
drinks out of the stream thinks not  
whence it issues. But man thinks  
of the reservoir which yields to  
him his portion of it. And he looks  
no further. He thinks not that, to  
fill it, there must be a great and  
original fountain, out of which  
there issueth a mighty flood of  
abundance for the purpose of dis-  
tribution among all the tribes and  
families of the world.

But it is the business of many  
among that population, each to  
erect his own separate granary,  
and to replenish it out of the gen-  
eral store, and to feed himself and  
his dependants out of it. And he  
is right in so doing. But he is not  
right in looking to his own pecu-  
liar receptacle, as if it were the  
first and the emanating fountain  
of all his enjoyments. He is not  
right in thus idolizing the work of  
his own hands—awarding no glory  
and no confidence to Him in whose  
hands is the key of that storehouse  
out of which every lesser store-  
house of man derives its fulness.  
He is not right in labouring after  
the money which purchases all  
things, to avert the earnestness of  
his regard from the Being who  
provideth all things. He is not  
right, in thus building his security  
on that which is subordinate, un-  
heeding and unmindful of Him  
who is supreme. It is not right  
that silver and gold, though un-  
shaped into statuary, should still  
be doing, in this enlightened land,  
what the images of Paganism once  
did. It is not right that they should  
thus supplant the deference which  
is owing to the God and governor  
of all things—or that each man  
amongst us should, in the secret  
homage of trust and satisfaction  
which he tenders to his bills, and  
his deposits, and his deeds of  
property and possession, endow  
these various articles with the same  
moral ascendancy over his heart,  
as the household gods of antiquity  
had over the idolaters of antiquity;  
making them as effectually usurp  
the place of the Divinity, and de-  
throning the one Monarch of heaven  
and earth from that pre-eminence  
of trust and of affection that be-  
longs to him.

He who makes a God of his  
pleasure, renders to his idol the  
homage of his senses. He who  
makes a god of his wealth, renders  
to this idol the homage of his  
mind; and he, therefore, of the  
two, is the more hopeless and de-  
termined idolater. The former is  
goaded on to his idolatry by the  
power of his appetite.—The latter  
cultivates his with wilful and deli-  
berate perseverance; consecrates  
his very highest powers to its ser-  
vice; embarks in it, not with the  
heat of passion, but with the cool-  
ness of steady and calculating  
principle; fully gives up his rea-  
son, and his time, and all the facul-  
ties of his understanding, as well as  
all the desires of his heart, to the  
great object of a fortune in this  
world; makes the acquirement of  
gain the settled aim, and the pro-  
secution of that aim the settled  
habit of his existence; sits the  
whole day long at the post of his  
ardent and unremitting devotions;  
and as he labours at the desk of  
his counting-house, has his soul  
just as effectually seduced from  
the living God to an object distinct  
from him, and contrary to him, as  
if the Leger over which he was  
bending was a book of mystical  
characters, written in honour of  
some golden idol placed before  
him, and with a view to render this  
idol propitious to himself and his  
family. Baal and Moloch were  
not more substantially the gods of  
rebellious Israel, than Mammon  
is the god of all his affections. To  
the fortune he has reared, or is

rearing for himself and his de-  
scendants, he ascribes all the pow-  
er and all the independence of a  
divinity. With the wealth he has  
gotten by his own hands, does he  
feel himself as independent of God,  
as the Pagan does, who, happy in  
the fancied protection of an image  
made by his own hand, suffers no  
disturbance to his quiet, from any  
thought of the real but unknown  
Deity. His confidence is in his  
treasures, and not in God. It is  
there that he places all his safety  
and all his sufficiency. It is not on  
the Supreme Being, conceived in  
the light of a real and a personal  
agent, that he places his depen-  
dence. It is on a mute and mate-  
rial statue of his own erection. It  
is wealth which stands to him in  
the place of God—to which he  
awards the credit of all his enjoy-  
ments—which he looks to as the  
emanating fountain of all his pre-  
sent sufficiency—from which he  
gathers his fondest expectations of  
all the bright and fancied blessed-  
ness that is yet before him, on  
which he rests as the firmest and  
ablest foundation of all that the  
heart can wish or the eye can long  
after, both for himself and his  
children. It matters not to him,  
that all his enjoyment comes from  
a primary fountain, and that his  
wealth is only an intermediate re-  
servoir. It matters not to him,  
that if God were to set seal upon  
the door of the upper storehouse  
in heaven, or to blast and to burn  
up all the fruitfulness of the earth,  
he would reduce to the worthles-  
ness of dross, all the silver and the  
gold that abound in it. Still the  
gold and silver are his gods. His  
own fountain is between him and  
the fountain of original supply.—  
His wealth is between him and his  
God. Its various lodging places,  
whether in the Bank, or in the  
place of registration, or in the de-  
pository of wills and title-deeds,  
—these are the sanctuaries of his  
secret worship—these are the high  
places of his adoration: and never  
did devout Israelite look with more  
intensity towards Mount Zion,  
and with his face toward Jerusa-  
lem, than does he to his wealth,  
as to the mountain and strong hold  
of his security. Nor could the  
Supreme be more effectually de-  
posed from the homage of trust  
and gratitude than he actually is—  
though this wealth were recalled  
from its various investments—  
and turned into one mass of gold—  
and cast into a piece of molten  
statuary—and enshrined on a pe-  
destal, around which all his house-  
hold might assemble and make it  
the object of their family devo-  
tions—and plied, every hour of  
every day, with all the fooleries of  
a senseless and degrading pagan-  
ism.

It is thus, that God may keep up  
the charge of idolatry against us,  
even after all its images have been  
overthrown. It is thus that dis-  
suaves from idolatry are still ad-  
dressed, in the New Testament,  
to the pupils of a new and a better  
dispensation; that little children  
are warned against idols; and all  
of us are warned to flee from covet-  
ousness, which is idolatry.

## LITERARY.

FROM THE NEW-YORK STATESMAN.

### ONTWA.

To those who are accustomed  
to attribute the dearth of good  
American poetry to the newness  
of the country, and who contend  
that age, wealth, and literary  
ease will bring along with them  
the refinements of taste and fancy,  
it may occasion some surprise to  
hear of a new poem, "written in  
the desert, and under the huts of  
the savages," on the shores of Hu-  
ron and Michigan. Yet such is  
the origin of "ONTWA, THE SON OF  
THE FOREST"—a poem recently  
published by Messrs. Wiley &  
Halstead of this city. We are  
permitted only to say, that its au-  
thor is an officer of the American  
army, who is fond of softening the  
rigours of the camp by the cultiva-  
tion of elegant letters, and who  
appears to be ambitious of unit-  
ing the bay of the scholar with  
the laurel of the soldier.

Of the Illustrations of the poem,  
which are copious and written  
with a degree of chasteness and  
elegance that we have seldom seen  
equalled, general Cass, governor  
of Michigan territory, is the avowed  
author. This gentleman, resi-  
ding in a comparatively new and  
uncultivated section of the coun-  
try, which has as yet but a sparse  
population, and enjoys few of the  
literary advantages of the more fa-  
voured portions of the United  
States, has carried with him  
genius, science, philosophy, and  
taste; and to his exertions we are  
indebted for much of our knowl-  
edge of those extensive regions,  
which border on the great western  
Lakes. He has drawn around  
him a circle of scientific and  
literary gentlemen, who have tra-  
versed the wilderness and endured  
the greatest privations in prosecu-  
ting their favourite pursuits.

But to return to the poem. The  
story of Ontwa is at once simple,

natural, and interesting. It is  
founded on a historical fact record-  
ed in vague terms by some of the  
early historians of the country, that  
about the middle of the 17th cen-  
tury, the tribe of Indians called  
the Eries, inhabiting the country  
around Lake Erie, were subdued  
and exterminated by the Iroquois,  
another tribe from the borders of  
Lake Champlain. This account  
was sufficiently authentic to ren-  
der the incidents of the poem prob-  
able, and sufficiently indefinite  
and obscure to leave scope for the  
invention and imagination of the  
poet. The outlines of the story,  
as embellished by our author, are  
these: One of those holy and  
philanthropic men, who, soon after  
this country was discovered,  
came to our shores, passes up the  
chain of Lakes on the northern  
frontier of the United States—en-  
ters Paun or Green Bay—and  
thence, by the assistance of an In-  
dian guide, and availing himself  
of Fox and Ouisconsin rivers,  
crosses over to the Mississippi,  
and arrives at the Falls of St. An-  
thony. They find Ontwa sitting  
motionless on a rock, gazing upon  
the cataract, who, after being ac-  
costed by the guide in a friendly  
manner, and recovering from his  
trance, relates his own pathetic  
tale, which is emphatically one of  
"love and murder."

Ontwa, the last of his race, was  
the son of Kaskaskia, chief of the  
Erie tribe, who resided on the  
northern shore of the Lake of that  
name. His father, warned by  
dreams and omens of the ap-  
proach of an enemy from the east,  
and of impending ruin, despatched  
Ontwa, as a messenger, to bid de-  
fiance to the foe. He meets Saranac,  
chief of the Iroquois, with an  
immense army, on the south  
shore of Lake Ontario—before  
reaching the camp of the chief,  
finds Oneyda, daughter of Saranac,  
asleep in a paradise of woods—  
falls in love with her—is wound-  
ed and dragged before the chief  
as a spy—is released, and returns  
to his own tribe. Kaskaskia ral-  
lies his forces and marches to Ni-  
agara, where he meets the Iro-  
quois, and a destructive battle is  
fought, in which the Eries are ex-  
terminated, with the exception of  
Ontwa, who is taken captive, and  
destined as a sacrifice. Oneyda ad-  
ministers the intoxicating draught  
to the warriors of her tribe, bursts  
the chains of Ontwa, and escapes  
with him, but is overtaken by an  
enraged chief to whom she was  
espoused, and is murdered in the  
presence of her lover, who, being  
left an outcast in the world, had  
wandered to the place where he  
was met by the missionary and  
guide.

The story is well told, and the  
incidents are natural and interest-  
ing. There is nothing extrava-  
gant or outre either in the plan or  
execution. The sentiments are  
often remarkably delicate, but  
have none of that artificial refine-  
ment and polish, which would be  
inconsistent with the feelings and  
manners of the simple unsophisti-  
cated children of the forest.

The following passage is a part  
of the interview between Ontwa  
and Oneyda, previous to their  
flight from the camp of Saranac.—  
It is, we think, extremely beau-  
tiful:

"Can Ontwa paint her simple grace—  
Her slender form, and lovely face,  
Which only half its beauty show'd,  
So wildly lose her dark locks flow'd—  
The tear that dim'd her glancing eye,  
When she would bid the wanderer fly,  
The sinking moon with pleas'd delay,  
Glanced on her charms a mellow ray,  
And show'd, on neck and features fair,  
The dew, and brighter tear-drop there,  
Did Ontwa then alone depart!  
Ah! no, I cried with selfish heart,  
"Sweet blossom of the wild! thy hands  
Have severed Ontwa's captive bands;  
But vainly dost thou seek him free,  
When still his heart is bound to thee.  
The oster bond no longer holds,  
But woe of love hath stronger folds:  
Oh, thou bright vision of my sleep,  
Ere Ontwa's eyes had learnt to weep—  
Thou whom I thought a star from heaven,  
Or spirit by the blue wave given,  
When watching o'er thy morning rest,  
I placed the wild rose on thy breast—  
Oh whither, now, shall Ontwa turn?  
His country's fires no longer burn:  
Of home and sire and kindred left,  
What has the lonely wanderer left—  
If thou, Oneyda, scorn his love,  
And send him forth alone to rove?"

One more extract, and we have  
done. It is a description of the  
death of Oneyda, in the arms of  
Ontwa:

"Her warm blood o'er my bosom  
gush'd,  
As from her wound the torrent rush'd;  
While yet her eye, with ray intense,  
Beam'd forth its dying eloquence:  
And ere the smile had left her cheek,  
Which still of parting love would  
speak,  
Her soul of snowy hue had flown—  
And left me in this world alone."

The following is an interesting  
extract from Governor Cass's  
Illustrations of "Ontwa."

### PICTURED ROCKS.

Upon the southern coast of Lake  
Superior, about fifty miles from  
the falls of St. Mary's, are the  
immense precipitous cliffs, call-  
ed by the voyageurs, Le Portail,  
and the "Pictured Rocks." This  
name has been given to them, in

consequence of the different ap-  
pearance, which they present to  
the traveller, as he passes their  
base in his canoe. It requires lit-  
tle aid from the imagination, to  
discern in them, the castellated  
tower, the lofty dome, spires and  
pinnacles, and every sublime, grotes-  
que, or fantastic shape, which  
the genius of architecture has ever  
invented. These cliffs are an un-  
broken mass of rocks rising to an  
elevation of three hundred feet  
above the level of the lake, and  
stretching along the coast for fif-  
teen miles. The voyageurs never  
pass this coast except in a  
profound calm; and the Indians,  
before they make the attempt, of-  
fer their accustomed oblations, to  
propitiate the favour of their  
Manitous. The eye instinctively  
searches along this eternal ramp-  
art for a single place of security:  
But the search is in vain. With  
an impassable barrier of rock on  
one side, and an interminable ex-  
panse of water on the other, a sud-  
den storm upon the lake would as  
inevitably ensure destruction to  
the passenger in his frail canoe, as  
if he were on the brink of the cata-  
ract of Niagara. The rock itself  
is a sandstone, which is disinte-  
grated by the continued action of  
the water, with comparative fac-  
ility. There are no broken masses  
upon which the eye can rest and  
find relief. The lake is so deep  
that these masses, as they are torn  
from the precipice, are concealed  
beneath its waters until they are  
reduced to sand. The action of  
the waves has undermined every  
projecting point; and there, the  
immense precipice rests upon  
arches, and the foundation is inter-  
sected by caverns extending in  
every direction.

When we passed this mighty  
fabric of nature, the wind was still,  
and the lake calm. But even the  
slight motion of the waves, which  
in the most profound calm agi-  
tates these internal seas, swept  
through the deep caverns with the  
noise of distant thunder, and died  
upon the ear, as it rolled forward  
in the dark recesses, inaccessible  
to human observation: no sound  
more melancholy or more awful  
ever vibrated upon human nerves.  
It has left an impression, which  
neither time nor distance can ef-  
face. Resting in a frail bark canoe  
upon the limpid waters of the  
lake, we seemed almost suspended  
in air—so pellucid is the element  
upon which we floated. In gazing  
upon the towering battlements  
which impended over us, and from  
which the smallest fragment would  
have destroyed us, we felt, and  
felt intensely, our own insignifi-  
cance. No situation can be im-  
agined more appalling to the cou-  
rage, or more humbling to the  
pride of man. We appeared like  
a small speck upon the face of  
creation. Our whole party, In-  
dians and voyageurs and soldiers  
and officers and savans, contem-  
plated in mute astonishment the  
awful display of creative power,  
at whose base we hung; and no  
sound broke upon the ear, to in-  
terrupt the ceaseless roaring of  
the waters. No splendid cathed-  
ral, no temple built with human  
hands, no pomp of worship, could  
ever impress the spectator with  
such deep humility, and so strong  
a conviction, of the immense dis-  
tance between him and the al-  
mighty Architect.

The writer of this article has  
viewed the falls of Niagara, and the  
passage of the Potomac through  
the Blue Ridge, two of the most  
stupendous objects in the natural  
features, of our country: the im-  
pression they produce is feeble  
and transient, when compared with  
that of the "Pictured Rocks" of  
Lake Superior.

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